

# Hawaiian Church Chronicle

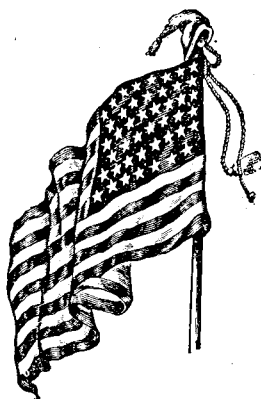
"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. X.

HONOLULU, T. H. NOVEMBER. 1917.

No. 6



## HAIL TO THE FLAG

"The white in thy stripes may it unsullied be  
Because its defenders are pure!  
The red of thy bars is the blood of thy sons  
Who die that a world may be free!  
The color of blue so steadfast and true  
Is pledge of our loyalty.

The stars that bedeck thee, like those up above,  
They tell of His infinite care  
Who guided our fathers in wisdom and love,  
Who calls us to do and to dare;  
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# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. X.

HONOLULU, T. H., NOVEMBER, 1917

No. 6

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as  
Second-class Matter.

NOVEMBER, : : : 1917

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief  
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.

Advertising rates made known upon application.

### CHURCH CALENDAR.

Nov. 1—All Saints' Day. (White.)  
" 4—22nd Sunday after Trinity. (Green.)  
" 11—23rd Sunday after Trinity. (Green.)  
" 18—24th Sunday after Trinity. (Green.)  
" 25—Sunday next before Advent. (Green.)  
" 29—Thanksgiving Day. (White.) (Red for Eve.)  
" 30—S. Andrew, Apostle. (Red.) (Fast.)  
Dec. 2—1st Sunday in Advent. (Violet.)  
" 9—2nd Sunday in Advent. (Violet.)  
" 16—3rd Sunday in Advent. (Violet.)

### LILIUOKALANI.

The Queen is dead. It was, of course, expected. The news was flashed over the world, for though these Islands are small, they are of very great importance, and no city in the world of its size is better known by name than Honolulu. The world was interested in the death of the only Queen living in the United States.

But though the event was of passing interest to the world, and recalled to intelligent and informed men an instructive page of history, yet it was only of deep and real interest to those who were well informed in matters relating to the revolution, the counter revolution, the Provisional Government, the Republic, and Annexation. So many are living who took an active part in those years of struggle and bitterness, and then, as time passed, in years of amity and good will.

It is a remarkable and fine characteristic of Anglo Saxons that the victor treats the vanquished fairly and generously, so that hatred and bitterness are soon buried in a period of kindliness and sympathy.

Coming to the Islands so soon after Annexation came into full operation, and knowing intimately those on both sides, we say deliberately that it is remarkable how soon all parties adjusted themselves to the inevitable. Of course, in the early years of our residence many hearts still felt very sore.

One by one those in whose hearts the past rankled have departed this life, or they have accepted graciously what had to come some time or other.

Intelligent leaders among the Hawaiians saw at an early date that the Islands could not retain independence. Whether Hawaii was actually ceded to Great Britain when Vancouver was here may be a question, but it is no question that England assumed no control nor even protection over these Islands.

It is a fact that Kamehameha III did consider some sort of cession to the United States and that Kamehameha V was ready to sell the Islands to the United States, and the man who was the agent of Secretary Seward in seeking to bring this about has told the writer the story in full.

More important than this, American interests have since 1820 always been paramount in Hawaii. Americans prepared its code of laws, its parliamentary government, its school system, and most largely originated and organized its industries. It is true that men of other countries, two especially, had much to do with its industrial development, and the Scotchman Wyllie devoted his life and all his brains and energies to the good of the kingdom and people. The archives are full of the evidences of his incessant industry. But it was Americans, educated men, missionaries, their sons, and traders who made the country American and made annexation inevitable.

Of course, these men were at times hated, accused of robbing the Hawaiians of their lands and of running the affairs of the Kingdom, but the records show whether they were selfish adventurers or men deeply attached to the country, to the people, men who loved justice and fairness and practiced kindliness and generosity. We have neither time nor space to go into the question here, but any one who is informed knows that the men and women to whom the Hawaiians have always turned for counsel and aid,

have been those who have often been abused by those ignorant of the real circumstances.

An illustration of this was brought vividly before us as we left Washington Place less than 48 hours before the Queen died, when we met the son of a missionary, the man in whose office the overthrow was planned, going to the house where the dying woman lay, and he one of the trustees of her estate, selected in confidence of his fidelity to trust and attachment to her personally.

We have never heard the men who were prominent in those exciting days say an unkind word in regard to Liliuokalani, and they have talked very freely about the troublous days.

The dead Queen has on several occasions talked freely with the writer. It would not be proper to tell all that she has said, but whatever she felt, we were surprised from the very first interview a few days after our arrival in 1902, that she could speak so calmly and with such resignation about the overthrow. As years went on there was more than this—there was a kindly spirit which grew within her, so that when we have seen those who had a large part in the changes made, come to pay their respects to her, her attitude was not only gracious, but there was a recognition of old friendships and confidences.

One thing we feel at liberty to say, and that is the Queen always spoke with gratitude of the ministrations of Bishop Willis during her days of anxiety and trouble. She said that she had never had a really serious view of religion until in her trouble he brought home to her the comfort of the Gospel and all that it meant. Bishop Willis confirmed her in St. Andrew's Cathedral on Monday, May 13, 1896. The record in the register of Confirmations reads thus, "(H. M.) Lydia Kamakaeha Liliuokalani."

After our coming the Queen was a regular attendant at the services of the Hawaiian congregation and a member of the Guild. On one occasion, when the priest of this congregation was removed, she came twice to our house to plead for his retention, but it was deemed unwise to accede to her request.

As long as she was in good health she attended the services, and the Rev. Leo-



H. M. Liliuokalani at the Priory Closing Exercises, 1915.

pold Kroll (the Priest in charge of the Hawaiian congregation) was a frequent visitor at her house up to the time of her last illness.

There was much which was pathetic in her last years. One could not help feeling kindly and sympathetic towards her. It is no small thing to lose one's crown and power and to see her race gradually lose the social influence which

in the days of the royal court had position and prestige. We were glad when she began to appear at public functions, and the Americans and all others delighted to show her consideration, respect and honor.

For many years after our coming she always attended the closing exercises of St. Andrew's Priory, in which at one time during her troubles she took refuge.

One of her last appearances at a large gathering was at the commencement exercises of the Priory.

Now she has passed out of the changes and chances of the mortal life. Her death brought old scenes and old memories vividly to the minds of many, and kindly feelings were universal. She has gone the way of all flesh. May she rest in Peace and may Light perpetual shine upon her.

### THE QUEEN'S FUNERAL.

On hearing of the Queen's critical illness the Bishop called at Washington Place and told those in charge that he was ready at any time to respond to a call if he could be of any service. Next day, less than 48 hours before her death, Bishop Restarick and the Rev. Leopold Kroll went to the bedside of the dying Queen and had prayers. Only five people besides the clergy were in the room, but on the lanai a number were seated, and these could see and hear.

When the prayers ending with that which commends the departing soul to God had been offered, and the blessing given, we were invited to say our last goodbye to the aged Queen. As we went to her bedside, where her head was supported by a faithful attendant, it ap-

peared that she had a few moments of consciousness, for her eyes looked natural and she put out her hand, which we took while we said, "God bless and keep you now and ever."

Mr. Kroll after this was a frequent visitor to Washington Place, and arrangements were made to toll the Cathedral bell when life was pronounced extinct, whether this occurred at night or in the daytime. On Sunday at 8:30 Mr. Kroll reached the house just as the Queen died, and at once returned to the Cathedral and the bell gave the information to all within hearing that the last monarch of Hawaii was dead.

Prince Kuhio and Mr. Curtis Iaukea requested the Bishop to officiate at the burial, and in reply to questions they considered it better to have the service in English. Through Mr. Kroll, arrange-

ments were made and the order of service compiled, which, after being submitted to those who had charge, was sent to the printer.

The Bishop suggested to Mr. Iaukea that the Rev. Henry Parker should read the lesson in the burial service in Hawaiian, and this meeting with the hearty approval of the gentlemen in charge, the Bishop requested Mr. Parker by letter to act as stated, to which he assented in a personal interview, at which he agreed it was best to have the rest of the service in English.

Mr. Bodé was at once consulted about the music, and the hymns "Now the Laborer's Task Is O'er" and "Peace, Perfect Peace" were selected, as was the anthem by Field, "God Shall Wipe Away All Tears from Their Eyes."

Those who were chosen to sing were

young women of the Hawaiian choir, and a few others connected with the Cathedral, and young men from Kamehameha School.

The girls of St. Andrew's Priory were asked to walk in the funeral procession, as had been the custom in royal funerals in the past. The throne room in Iolani Palace was selected as the place for the service, as it had been for the others of her line since the Palace was built.



### THE CHURCH AND THE WAR.

On another page we print the Pastoral letter set forth by the House of Bishops at its special session which met in Chicago on Wednesday, October 17. It must be read in all our Churches as the Canon orders, but many of our people will not be present to hear it and so we print it, asking each one to read it carefully as being the expression of the attitude of this American Church.

There were present 76 Bishops, and the first day was largely spent in hearing and discussing the report of the War Commission which the Presiding Bishop had appointed some time ago, which appointment was ratified and approved by the House. This approval included the recognition of the appointment of the Rt. Rev. John N. McCormick, D.D., Bishop of Western Michigan, who goes to Europe to represent the Commission and to act for it.

While recognizing fully the work of the Chaplains of the Army and Navy and that of the Y. M. C. A., the Commission declared that this Church "must as far as she can follow up with pastoral care and helpful influence the boys and men of the Church who are in the Nation's service."

The names of such men of all ranks will be gathered and kept by a card catalogue system, the Commission acting as a clearing-house and general directing agency for the Church.

During the Session the following resolution was passed:

"Resolved, That this House of Bishops assures the President of the United States and his cabinet of our patriotic support of the government, pledging ourselves to coöperate in every possible

way to aid and sustain and to protect the brave soldiers and sailors of this great Christian Nation in the heroic effort to destroy the oppression, tyranny and brutality now threatening the world, and to establish justice, righteousness and liberty among all nations."

On the third day of the Session the House proceeded to discuss the embarrassment which grew out of the utterances of the Rt. Rev. Paul Jones and his relation to certain peace societies which by their actions have appeared to attempt to obstruct the operations of the government.

There were presented to the House a memorial from the Council of Advice of the District of Utah and memorials from other Church organizations asking that the House take some action to relieve them from a Bishop who had shown himself out of sympathy with the Nation in its entrance with and carrying on of the war.

After carefully considering the matter a resolution was passed requesting the Presiding Bishop to call together such Bishops as he may deem best to inquire fully into the whole matter "so that the Bishop of Utah may govern his actions by their advice."

A resolution was also adopted requesting the Presiding Bishop to grant the leave of absence asked for by the Bishop of Utah.

Another resolution was passed asking the trustees of Church funds to consider the possibility of using the uninvested balances of funds under their control for the purchase of Liberty Bonds and of re-investing where practicable the principal of such funds in support of the government of the United States.

On the last day of the Session the Rev. W. P. Remington of St. Paul's Church, Minneapolis, was elected Suffragan Bishop of South Dakota and the Rev. John C. Sage as Missionary Bishop of Salina.

### THE WAR AND THE CLERGY.

Not only has the war taken a large number of students from Church colleges and Theological seminaries, but many of our clergy have gone as Chap-

lains, in the ambulance service, or in some helpful branch of relief work.

Bishop Israel of Erie is already in France and Bishop Fawcett of Quincy, Illinois, is on active duty with the soldiers.

In some Dioceses there is a serious lack of clergy due to the number who have gone as Chaplains. One Missionary Bishop reports that six Priests have left him and he is unable to fill the vacancies.

The Brotherhood of St. Andrew some months ago appointed a War Council of fifteen and has done much work. Dr. Mott of the Y. M. C. A. has expressed the wish that the lay workers to be appointed, serve as secretaries of the Y. M. C. A., their duties being chiefly to look after the men of the Episcopal Church.

The War Commission of the Church has set out to raise \$500,000 for its work and has promised to assist the Brotherhood of St. Andrew in carrying out its plans.

The Social Service Commission has issued bulletins dealing with important subjects relating to the safeguarding of manhood in the camps and the safeguarding of ideals and institutions of democracy in our own land.

The Commission has also done a large amount of practical work.

The General Board of Religious Education, the Church Periodical Club, St. Barnabas' Guild for Nurses and other organizations are working along their own lines in war work. Large numbers of nurses belonging to St. Barnabas' Guild are already at the front, and Bishop Israel and Dean Davis of St. Louis are in France acting as Chaplains to the Guild.

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The Church Periodical Club offers to supply Chaplains with magazines, and the New York Bible and Prayer Book Society, another Church organization, offers to supply "the Service Book for use in the Army and Navy."

#### THOUSANDS OF VOLUMES GIVEN TO ARMY AND NAVY.

At the annual meeting of the New York Bible and Common Prayer Book Society, held October 10, 1917, the agent reported that this society had donated to the Army and Navy 20,796 service books, 4550 Testaments, 532 Prayer Books, 90 Hymnals and 627 Bibles; and for the regular work of the Society, 4558 Bibles, 1202 Testaments, 25,282 Prayer Books, 22,074 Hymnals—a total of 79,611 volumes.

Owing to lack of funds, 250 applications for supplies have been placed on file. The Society is appealing for at least \$5000 so that all applications may have attention.

The following officers were elected: Treasurer, Frank T. Whartburn; secretary, Edwin S. Gorham; agent, R. M. Pott, 214 East Twenty-third Street.

It may be said here that at the request of Bishop Restarick this Society has given 100 Bibles to the Army and Navy Y. M. C. A. here, and 300 Prayer Books and 300 Hymnals for use in our Missions. Since 1902 this Society has kept this Missionary District supplied with Bibles, Prayer Books and Hymnals whenever the Bishop has needed them.

The Bishop of Massachusetts is preparing a Book of Prayers for Soldiers and Sailors, and Bishop Perry of Rhode Island is able to announce that a generous donor has enabled him to offer all the portable altars needed for the Army and Navy Chaplains of the Church.

At a meeting of the War Commission the question of relations with the Y. M. C. A. was raised. A resolution was passed that the War Council of the Y. M. C. A. be asked to state its policy as to the use of their huts in the various cantonments for celebration of the Holy Communion by our clergy.

The War Commission asks that any organization which has undertaken work

under Church auspices report its work and needs to the Commission at its office, 14 Wall Street.



#### CHURCHMEN FROM HAWAII IN ARMY AND NAVY.

In the Cathedral daily services we remember those who have gone into active service in any branch of the Army and Navy. Will the clergy send to the Bishop the names of men in any part of the service, who were by Baptism or attendance connected with the Church in their locality? To those names which are sent the Bishop can often add names known to him, as he is trying to make as full a list as possible.

There are a number of part-Hawaiian boys from Maui who are baptized and many of them confirmed, who have enlisted in the Navy. We were told on a recent visit that twenty-one Maui boys had enlisted in the Navy since the call came for men.

We have been surprised at the intense and patriotic interest taken in the Great War by young Hawaiians of education of both sexes. We have heard many girls say that they would like to go and fight if they could.

We should like to have in every Church porch a card on which are inscribed the names of those in the congregation who are in service in the American forces or those of the Allies.

News was received by cable on November 9 that Desmond Stanley, the son of Judge and Mrs. W. L. Stanley, who has been some time at the front, was wounded. The message said: "Wounded, well, writing"; so it is hoped that he is not seriously hurt.

The Rev. Kong Yin Tet said that on Sunday, November 10, no less than ten of his young men, including his organist, had gone to the encampment of the National Guard.

A letter from Herbert Cullen, dated at Toronto, states that he is in the Officers' Training Camp there and anxious to go over to France. He states that many Americans are training in the aviation camp near Toronto. He writes later that he expects to go to England on the next draft.

Many of our young men from our congregations are in the Officers' Training Camp at Schofield, one of whom is Frank Lufkin, son of Mr. and Mrs. C. D. Lufkin of Wailuku, whose military training at Shattuck, the Church school for boys in Minnesota, fits him for his work. An officer formerly at Schofield told the writer that he went into a Minnesota regiment at the time of the Spanish War and that one-third of the officers in the regiment were former students of Shattuck. This is an illustration of what a reasonable preparedness does. Men from military schools form a nucleus of trained men.

In reading one of the Church lessons lately we were struck by the conduct of Hezekiah. He knew there were armed nations on two sides of him, he fortified Jerusalem and constructed underground conduits for a water supply. Then when Sennacherib sent his message he went into the House of God and

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"spread it before the Lord." He prayed, he trusted, but he also used his intelligence and strength to prepare for what might come.

We should be glad at any time to get news relating to any men from Hawaii who are in any of the forces of the United States and the Allies.

ISLAND CLERGY AND THE WAR.

One of our Priests, the Rev. Frank B. Eteson, has gone on war service. Two other of the clergy have offered their services as Chaplains or in other work which they could do. While the Bishop would not say a word to keep them away from what they believe to be their duty, yet it will be hard at the present time to get any one to fill their places. Letters which he has written in regard to filling the vacancy at the Church of the Epiphany have met with no favorable response.

MONEY FOR SALARIES AND CHURCH WORK.

Church workers and others frequently think that the Bishop should provide money for all sorts of needs which arise, according to their ideas of what should be expended.

Not long ago some one, meeting one of our Oriental workers on the street, said: "Why don't you demand an increase of salary from the Bishop?"

It seems strange that Church people do not understand, for it has been explained again and again that the amount of salary given workers does not depend on the Bishop, but on the Board of Missions.

For several years the Bishop of Honolulu has written fully to the Board of Missions that, under the conditions existing here, Orientals in Holy Orders should receive more than they do, but the Board, considering that a change would affect their whole policy in dealing with Orientals, has decided on several occasions that the Bishop's request cannot be granted. The Oriental ministers and workers here have been told by the Bishop that their people must be taught to give, and that any addition of salary must come from their own congregations.

This has been accomplished where it has been tried, and has been greatly beneficial to the people themselves. It has taught them that which is worth having is worth paying for. It has taught them also that it is not right to spend money lavishly on a Christmas feast or other pleasure and to give nothing towards their minister's stipend.

When help from the congregation has

not been possible, the Bishop has often managed from one source or another to add a little to the salaries of those whom he believed ought to have more. We believe this has been done more frequently here than in any other Missionary District in the Church, and it has been generally much appreciated, and by none more than by the Orientals. That the Bishop has been fair in his treatment of Oriental workers is shown by the fact of the kindly and affectionate relations which he has had with the Chinese, Japanese and Korean workers.

It appears that some white people do not understand the situations as to the salaries. Once one of our men wrote that he must have more salary and that a white friend had told him so. It was pointed out to him that beyond what was sent by the Board, the Bishop gave him \$10 a month in addition. We told him also that, all things considered, in view that he had no family and had to pay no rent, he was receiving far more in proportion than many of our white clergy receive in these Islands. When we have said this, there are those who have replied that these last ought to receive more. That is perfectly true, but who is to give the money to enable any increase to be made? It may be stated here that with all the changes that have occurred, and with all the increase in the cost of living, and with all the demands which come to a Bishop in these years, the salary of Missionary Bishops stands at exactly the same figure as was originally provided sixty years ago, and that an Oriental with \$50 or \$60 a month, and without a family and with quarters, receives more, taking all things into consideration, than do many others of a different race in this field.

In the past the Bishop has been able to add something to the salaries of many of the clergy and other workers, and this has been a great help, but at the present time, when people are giving so largely to the crying needs brought on by war, every worker will have to be

careful as to what he spends. No one outside of the Bishop's office has any idea of the requests for money which come to him from workers in the course of a month. New things are proposed and changes are said to be necessary and he is asked to give them money. In the past he has been able to respond to many such requests, but he will not be able to do so under present conditions. If the Bishop were to publish the amount of bills which have come to him for sundry improvements which he authorized, and which were made during his absence, people would be astonished. We are not here including the Cluett House improvements, which have been in charge of a committee of the Women's Auxiliary. One building, which was to cost \$600 or \$700, has cost twice the amount expected. New ventures involving the expenditures of money have not only required the payment of the first cost, but have brought in their train the necessities of furnishing and increase in cost of maintenance. It has cost several thousand dollars to meet these expenses, not to mention the alarming increase in price of food and supplies for all the Church institutions in the Islands.

If it had not been for the unexpected gift made to him some months ago by a generous friend in these Islands who appreciated existing conditions and said so, many of the improvements could not have been made and many expenses could not have been met.

Every worker should understand that

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at the present time no expense should be incurred which is not absolutely necessary, and that the Bishop has not a settled sum, large or small, from which he can draw to meet requests from every quarter, as many seem to imagine. From Diocesan papers, of which we receive many, we learn that Bishops everywhere are issuing warnings to clergy and paid workers to be careful about expenditures, so that Hawaii does not differ from other Dioceses.



#### CHURCH FINANCES HERE.

One thing we say in praise of Church finances here, and that is that no clergyman at work has ever had to wait for his salary. It is greatly to the credit of the laity that they have seen that salaries are promptly paid. There has hardly been any exception to that in fifteen years.

Again, the Canon ordering that an audit be made of all Church accounts of over \$3000 will not affect us here, because this has been done as a rule. The Bishop has to make a financial statement to the Treasurer of the Board of Missions twice a year, and these statements must be audited. This is a recent ruling, but the Bishop had his accounts duly audited years before the Canon was passed ordering it. Of course, the accounts of the Treasurer of the Board of Directors and of the Treasurer of the Missionary District have always been audited.

Parish accounts and those of Guilds and branches of the Woman's Auxiliary have usually been audited as a voluntary act on the part of the Treasurers themselves.

Institutions as well as Parishes and Missions will close their year on December 31; this is now the law of the Church.



#### THE PILGRIMAGE OF PRAYER.

At the Cathedral the program of the Pilgrimage of Prayer prepared by Canon Ault and endorsed by the Bishop was carried out on Monday, October 15, and served in a way that was followed by various Parishes and Missions. After the usual morning prayer at 8:45, Monday, October 15, there was a Celebration of the Holy Communion, Canon Ault being celebrant. The Bishop then read the Litany and made a short address.

In a porch was a table on which were programs and leaflets of special prayers and suggestions to those who were to take their part. All day long, in half-hour periods, certain women had been appointed to be present in order to insure continual prayers throughout the

day, and usually there were a number in the Church at each period. At 12 and 2 and 4 Canon Ault read a special litany and the prayers authorized by the Bishop. The day was entered into willingly and devotedly by those who took part.

#### CHURCH OF THE GOOD SHEPHERD.

We observed the Pilgrimage of Prayer on Sunday and Monday.

The object of the sermon on Sunday morning, having for its text, "Men ought always to pray and not to faint" (Luke 18:1), was to bring out and emphasize the two points made in your circular letters as the aim and purpose of the Pilgrimage of Prayer, viz:

(1) To pray with a better understanding of what prayer is:

(2) With a firm belief in the power of prayer.

The service on Monday, held in the evening, because the evening hour was the most available hour for the majority of the congregation, was well attended. The usual order of the evening service was followed with a brief address on Prayer and Intercessory Prayer.

It was gratifying to the rector to have so many at the service.

I hope the Pilgrimage of Prayer has been generally observed throughout the Diocese, and has been made a service of prayer, full of meaning, purpose and power to many of our people.

#### EPIPHANY MISSION.

In the quiet of the early morning on Tuesday, a member of the vestry, in the solitude of that hour, before going to business, started the Pilgrimage of Prayer.

At 9:30 the Rev. F. B. Eteson celebrated the Holy Communion, an unusual number being present. Intercessions continued throughout the day until evening song at 4:30 p. m. The last half hours from 2:30 p. m. were taken by the members of the Junior Auxiliary of the Mission.

Every one who participated during the day expressed gratitude at having realized a spiritual uplifting which was most helpful, and several expressed a desire to have other days in the not too distant future.

This day witnessed the Rev. Mr. Eteson's last official act in the Mission, and those who took part realized, as never before, how much of an influence he had been during his short stay with us.

Dear Bishop:

We were glad to comply with your assignment to Lahaina of Tuesday, October 16, for the day of our sharing in the Pilgrimage of Prayer. Some of the prayers were used at the regular morning service for the scholars today, and this afternoon, after the women and girls had finished their sewing, we all went over to the Church—about twenty-one, I think—and took part in the service as announced last Sunday.

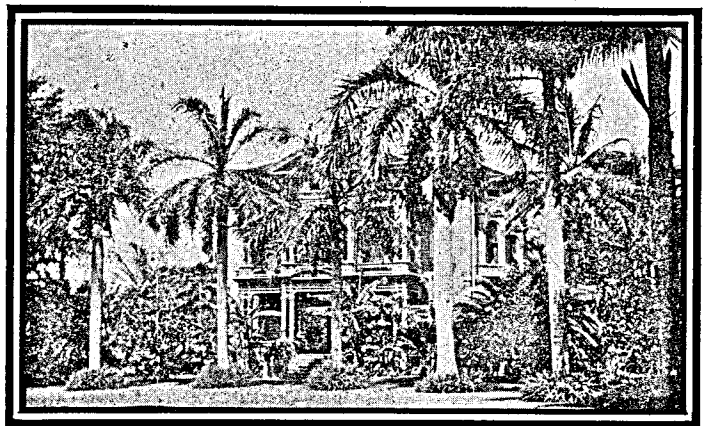
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The Pilgrimage of Prayer was observed by the members of St. Andrew's

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Hawaiian Congregation on Wednesday, October 17. The intercession began with a celebration of the Holy Communion at 9:30, at which service the Rev. Leopold Kroll spoke of the object of the occasion. He emphasized the necessity of continuing the intercession which was beginning in this day, and that a constant effort on the part of all was required to make our prayers effectual, that God would be our guide and help in these days of our trials and opportunities. Following the service of the Holy Communion, the people remained, and at 10:15 the Litany for Missions was said. At noon the mid-day Prayers of Intercession were used. At 2:30 p. m. a special service for children was held. This was attended by a very large number, considering the state of the weather. At 4 p. m. special intercessions were said. All except the mid-day services were well attended.

It was not possible to have a regular program at Kapahulu, but all the children of the day school and a few adults took part in the Litany for Missions which was said in the Church at 10 o'clock. Before the service, the Rev. Mr. Kroll explained the object of the Pilgrimage of Prayer.

#### ST. PETER'S, HONOLULU.

At St. Peter's, the Pilgrimage of Prayer was observed on Wednesday, October 17, under the direction of the Rev. Kong Yin Tet. The day began at 10 a. m. with morning Litany after an address.

A goodly number of women were present.

After the service the women agreed to the time for special prayers at home at periods during the day.

#### CHURCH OF THE HOLY APOSTLES, HILO.

Due notice was given in Church and in the papers of the Pilgrimage of Prayer, which was appointed for Wednesday afternoon, October 17.

The day was chosen in order that the Guild might attend after its meeting.

#### ST. CLEMENT'S.

St. Clement's congregation observed the Pilgrimage of Prayer on Thursday. There was a Corporate Communion of the Woman's Auxiliary, followed by the special Litany and intercessions and an address by the Rector.

#### CHRIST CHURCH, KEALAKEKUA, KONA.

The Bishop's letter regarding the Pilgrimage of Prayer reached the Rev. D.

Douglas Wallace so that he had time to bring the subject before the people of Christ Church on Sunday, October 7, and at St. John's Chapel on October 14. Thursday, October 18, was appointed as the day for its observance, and at 3:30 p. m. the hour. The day was the one appointed by the Bishop, subject to change by the priest in charge, and the hour was appointed by the latter as the time best suited to the congregation.

There was a very good attendance, the number being 28, nearly every family connected with the Church being represented. Many who were present expressed themselves as being impressed with the general conception of the service.

#### ST. ELIZABETH'S.

Women who were present on Thursday, St. Luke's Day, have stated that the observance of the Pilgrimage of Prayer at St. Elizabeth's was wonderful. The Rev. F. W. Merrill, assisted by Rev. J. Pahk, celebrated the Holy Communion at 9. At this service were present 76 children and adults.

The day was divided into half-hour periods for intercession, at each of which was a leader of the devotions. The leader knelt at the Litany desk placed in the aisle, facing the Altar. The Rev. Mr. Merrill took the period from 9:30 until noon, and was followed by Miss Dran, Mrs. Oakes, Miss Merrill, Miss Shannon and Miss von Holt. When the last acted as leader the Girls' Guild was present. From 3 to 3:30 the Rev. J. Pahk was leader, with an attendance of 80 children and adults.

#### ST. MARY'S, MOILILI.

Saturday was the day chosen by St. Mary's, and the only one suited for the Mission. From 9 till 12:30 the women workers carried on the devotion in turns. In the afternoon the girls of the Mission took turns in carrying out the idea of the Pilgrimage of Prayer.

#### PASTORAL LETTER OF THE HOUSE OF BISHOPS.

Brethren of the Clergy and Laity:

Our nation is at war in behalf of justice, liberty, and humanity. When these are in danger, the Church's station is at the front. When the nation has with solemn deliberation entered war, voices which have spoken of neutrality, non-resistance, or pacifism are silenced. We hate war, and shrink from its horrors, but we who enjoy the privileges of civil liberty won by the blood of our

fathers, must when they are endangered, defend them at the cost of our blood. In the overthrow of injustice and inhumanity is the only hope of permanent

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peace. Loyalty demands of every citizen unconditional consecration to the service of the nation.

We thank God that from their homes and parish churches have gone the boys and men of the Church, eager to do their duty wherever the nation sends them. We watch them with pride as they are mustered into the army and navy. As the nation is preparing to enter the awful conflict, we your bishops remind you of certain definite duties and opportunities.

1. A nation fighting to keep the world safe for democracy must in character and action be true to democracy. Racial strife, class antagonism, impurity, and intemperance, wreck civil liberty. Before we can conquer injustice and inhumanity in others, we must first overcome them in ourselves. Our guilt in these respects we must acknowledge with shame. We expect of our soldiers and sailors concentration of thought and action, self-discipline, courage, and serenity under stress.

We can demand no less of ourselves. In humility and sincerity we must live by the principles for which we fight. National character gives thrust and force to the national army. The war with all its suffering and loss may prove a blessing if it rouses us from the indifference to religion, to spiritual concerns, and moral issues which threatens our very life.

At the source and foundation of the character of this people are Christ and His Church. If the force of arms is necessary to put down wilful disregard of the rights and decencies of human life, it is only by the persistent teaching of Christian principles that these can be preserved for ourselves or for the world. We need plain teaching of the Christian

religion with its insistence on the claims of God and the claims of our fellow-men, and on God's present gifts of grace by His spirit through His Church and sacraments to enable us to live up to the example and precepts of His incarnate Son, our Lord.

2. The President has well said that this is a war not of armies, but of peoples. Every man, woman, and child has a place and is enlisted in the cause. The army and navy at the front, we close beside and behind them; though they be in France and we in America, we are one with them, bound together in a common cause. Hence, everything that we are and that we do will unite in their support. Every man on the fighting line, in hospital, or on lonely guard duty must feel behind and with him the heart, sympathy, and action of the people. To express this, we must not only work for the Red Cross, and give generously in money and comfort; we must also be ready to pay heavy taxes cheerfully and buy Liberty bonds. It is upon the people's substance that the armies move.

Failures in efficiency there are and will be. Let us withhold criticism until we are sure it is justified. Rivalry for position or fame has no right place in war or in organized beneficence. Force depends on united action.

3. Next to the character and consecration of the people, the fighting power of a nation is in the possession of the staples of life, in food and clothing. Upon the economy, simple habits, and self-restraint of Christian people the nation has a right to call with confidence. Every housekeeper and child, every man, whether traveling or at home, has a duty so to save food and clothing,

money, and everything, so to provide for our allies and for ourselves. Covetousness and the seeking of selfish gain in the country's time of need should be frowned upon as no less disgraceful than cowardice or rebellion.

4. The War Department is working out a great and we believe a beneficent warfare. Military discipline used to cut the armies off as much as possible from home and natural associations. Men in abnormal conditions become abnormal. A soldier is still a man. Confident that the normal man is the best fighter, the government is doing everything in its power consistent with military efficiency to keep the soldiers and sailors in touch with society and home, to encourage right associations with the women and girls in the neighborhood of the camps, and to build up the men physically and morally through recreation and social and religious influences.

While we trust the general high character and awakened moral sense of our soldiers, every officer of the Church and every citizen should see to it that his town is clean enough for the soldiers to roam in and the officials and people

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should do their part to protect the girls of the neighborhood as well as the men and boys who have come from distant homes. Grateful for the action of the President and Congress in restricting the manufacture and sale of liquor, we urge all to support the authorities in enforcing the law, and to set a personal example of abstinence.

5. The War Commission of the Church has been created to marshal the spiritual forces of the Church for efficient action.

We want the Church to follow our boys and men with sympathetic interest, and to offer them its Sacraments and pastoral care. Reënforcing the Commission chaplains, voluntary chaplains of our commission, welcomed by the authorities, will keep close to the camps and naval stations both in this country and in France, and give guidance and spiritual leadership to the men.

Strong laymen also, members of the Brotherhood of St. Andrew and others engaged for that special work by the Commission, will as secretaries of the Y. M. C. A. keep in touch with Churchmen. Chaplains will be equipped, the names of Churchmen in the national service will be listed, literature will be sent, and duplication of work and of appeals for help will be avoided by co-ordination of local efforts and Church organizations with the War Commission.

Within a few weeks the Commission will ask of the Church \$500,000. The bishops are confident that every loyal Churchmen and woman will respond generously to this war call of the Church.

6. Finally, brethren, let us be earnest and constant in prayer at home and in church, for God's blessing on what we are confident is a righteous cause, for the President and his advisers, for our army and navy, and for our sons, brothers, and husbands—first that they may in camp and battle, on leave and in hospital, be faithful and unafraid; then, if God wills, that they may have a safe return.

Let our churches be open for private prayer as well as for the regular services and for others of a less formal character with opportunities afforded for the mention of particular persons and needs.

Let the opportunity of these days of stress and anxiety be seized for the preaching of the deep truths of the living God, our Judge and our loving Father, and of His Son, who in becoming man assures us of His sympathy with the struggles and sorrows of His people.

After war will come peace; let us prepare for it by sustaining a worthy spirit.

Christian people will throughout the war hold high the standard of chivalry and of character. Reparation and not revenge must be the object kept before us. We will control our feelings of resentment, and try to believe the best possible interpretation of the motives and ideals of the people who are fighting us and over whom we shall be victorious.

We will steadily press the education of the young, and prepare them for a better citizenship than ours of today.

We will support and advance the cause of Christian missions with greater and not diminished loyalty and generosity, knowing that it is the power of Christ alone that will inspire and enable the nations of the world to work together for peace and righteousness, for human brotherhood, and the fulfilment of human life in the Kingdom of God.

◆◆◆◆◆  
CATHEDRAL REGISTER.

Baptisms.

- Oct. 7—Edward Tong Lam,  
by the Rev. L. Kroll.  
“ 13—Arthur Russell Eckart,  
by Canon Ault.  
“ 15—Willard Davis Tiffany,  
by Bishop Restarick.  
“ 19—Florence Mary Grounds,  
by Canon Ault.  
“ 19—Amy Dorothy Beardmore,  
by Canon Ault.  
“ 21—Jacob Sawyer Kekuahauliokalani Carter,  
by the Rev. L. Kroll.  
“ 21—Louise Nahele Onakea,  
by the Rev. L. Kroll.  
“ 21—Frances Lyon Devers,  
by the Rev. Chaplain W. L. Winter.  
“ 28—Maude Elaine Yeager,  
by Canon Ault.  
“ 28—Verlie Margaret Morris,  
by Canon Ault.

Marriages.

- Oct. 2—Valentine Arthur Cedarlof,  
Elizabeth Kaena Colburn,  
by Canon Ault.  
“ 3—Thomas Onakea,  
Hattie Miranda,  
by Rev. L. Kroll.  
“ 6—Fukushima Rokuro,  
Murakami Teru,  
by Rev. L. Kroll.

- “ 9—Gordon Cummings Ross,  
Mary Kanewanui,  
by Bishop Restarick.  
“ 10—Carl Edwin Jeffries,  
Ida May Downard,  
by Rev. L. Kroll.  
“ 13—Richard Shepard Bryan,  
Clara Eleanor Kerrigan,  
by Canon Ault.  
“ 22—Edgar Mason Nash,  
Mildred Evaline Merrymon,  
by Canon Ault.  
“ 27—Alfred Ernest Smythe,  
Ellen Keahahiolaika Dwight,  
by Canon Ault.

Burials.

- Oct. 8—Nils Peter Jacobsen, aged 74 years,  
by Canon Ault.  
“ 23—William Heeb, aged 61,  
by Canon Ault.  
“ 23—Eliza McCarrall Stobie, aged 60,  
by Canon Ault.

General Offerings . . . . .	\$568.45
Hawaiian Congregation . . . . .	62.10
Communion Alms . . . . .	23.50
Specials . . . . .	34.30
Total . . . . .	\$688.35

Number of Communions made during month of October.....394  
◆◆◆◆◆

FRIDAY EVENINGS AT THE DAVIES MEMORIAL HALL.

In the Memorial Hall on October 12, Dr. Westervelt gave to the children of the schools an interesting and instructive lecture on the geysers of New Zealand and of the Yellowstone. The lecture was profusely illustrated by colored slides from photographs taken by himself.

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Dr. Westervelt for his kindness on this and other occasions in giving "talks," as he designates them, to our young people, who always greatly enjoy his coming. His talk on the Temples of China of a year ago is still fresh in the memories of the children.

#### SPELLING MATCH.

On the evening of November 9, spelling matches were held between Iolani high school and that of the Priory, and between the seventh and eighth grades of each school.

The Iolani boys did exceedingly well, but they were nearly all Chinese and Japanese, to whom English is not the mother tongue; they have learned it, but do not speak it at home. The words which were given out by the Bishop were taken by him from current magazines and were known beforehand to no one except himself. Some of the words were not those in general use, although there were no catch words. For example, "lurid" was one word given, and it was probably new to all. In the lower grades mentioned, the one who remained standing longer than any other was Lily Kahoa, who, while she had played in the basket-ball game in the afternoon, was not too tired to win this spelling match, in which ten boys and ten girls participated. Ruby Scott was a good second to Lily Kahoa.

In the match between the high school there were two boys who stayed on the stage where the spellers stood bravely fighting for their side. They were John Ing and Arthur Ching. On the other side, Alma Crozier, who had spelled with intelligence and vim, went down on an easy word amid the laughter and applause of the boys and girls who appreciate anyone who puts up a good fight. The one who stood up last was Sarah Van Giesen, who is a remarkably good speller. After all had taken their seats except Sarah Van Giesen, the Bishop announced that he would give to her words used as a test to students in the University of Illinois, which test was declared "fair, trapless and simple." The test consists of 22 words, but in Illinois the lowest percentage was 44% and the highest 96%. Sarah went on through "laboratory, professor, lovably, noticeably, inferred, companies, accommodate, embarrassment and dissipate," but at the next word, "disappoint," the putting of an "s" which was not required sent her to her seat amidst thunderous applause.

The girls, who were fresh from their triumph at basket-ball over the McKinley girls by a score of 43 to 12, gave school yells and school songs; then they

cheered the Iolani boys for putting up a good fight at football, and for Mr. Humphreys, their coach. It was an evening which all enjoyed, as it had in it both good-natured competition and plenty of fun and noise.



#### ST. ANDREW'S HAWAIIAN JUNIOR AUXILIARY.

On Friday evening, November 2, in the Davies Memorial Hall, a most successful entertainment was given by the Juniors. It was fitting that the musical clubs of the Priory and Iolani should take part in the opening of the program, as it is for the maintenance of scholarships at these two institutions that the entertainment was given.

Both clubs were anxious to help and showed a splendid spirit of co-operation.

The numbers by the Palama Girls' Club and a solo by Miss Dallas Zablan were enthusiastically received by the audience.

The main feature of the evening's entertainment was the rendering of a cantata, "Will o' the Wisp," words by Colin Sterne and the music by H. Ernest Nichol.

The profusion of beautiful palms and ferns with which the stage was decorated made a very realistic setting for the forest and swamp scene. The dances of the marsh spirits and fairies, which were under the direction of Miss Henrietta Smith, added much to the interpretation of the cantata. Miss Amelia Holt, who presided at the piano, gave such an excellent rendering of the music and support to the solos and choruses, that those who took part could not help but feel that they were acting.

To all who were in the Cantata, credit is due towards making this one of the most successful entertainments the Juniors have ever given. The only regret expressed by the audience was that it was not long enough. We will try to do better next time.



#### OUR SOLDIER BOYS AGAIN.

The Hallowe'en entertainment which was arranged by the Cathedral Guild was pronounced a great success by all who were there. The boys themselves were most outspoken in their hearty appreciation of all that was done for them. Beginning with an organ recital at 5:30, with Mr. R. R. Bodé at the organ, the regular supper might well be said to have been preceded by a "musical feast." Mr. Bodé was at his best and Mrs. H. N. Mosher gave as a vocal number "The

Lost Chord," which well suited her rich contralto voice.

At 6:30 the fifty boys were distributed among the waiting hosts and hostesses who presided over family tables in the Davies Memorial Hall. The names of the hosts and hostesses were as follows: Mr. and Mrs. R. B. Anderson, Mr. and Mrs. W. L. Emory, Dr. and Mrs. Kilbourne, Mr. and Mrs. Marx, assisted by Mr. and Mrs. Chas. Norton, Mr. and Mrs. L. Tenney Peck, Mr. and Mrs. Arthur G. Smith, Mr. and Mrs. W. H. Soper, Judge and Mrs. Stanley, Mr. and Mrs. McGrew, Mr. von Holt and Miss Mary von Holt, the Misses Gillet, Mr. and Mrs. Jas. Wakefield and Bishop and Mrs. Restarick.

The hall was beautiful in its Hallowe'en dress, a soft, mellow light being diffused by the yellow shades, and yellow being the color scheme throughout. Upon the platform was a Steinway Parlor Grand secured especially for the occasion at Mrs. Peck's expense for the artists on the evening program.

Shortly after seven o'clock, with the Bishop acting as chairman, four speakers were introduced during the course of the supper. Mr. L. Tenney Peck was asked to respond to "Our President." It was a splendid address from start to finish, and he was frequently interrupted by ringing applause. His closing words were marked with deep feeling which we believe will long be remembered by all who heard them.

The Bishop then called for cheers for the President, which, with the waving of individual flags, were given with hearty good will and many times over and then the singing of "The Star Spangled Banner."

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Dr. Kilbourne responded to "Our Army" in a highly pleasing and instructive manner, receiving enthusiastic applause, all standing, and then followed the singing of "It's a Long Way to Berlin," to the tune of "Tipperary," and dedicated to "The Iowa boys on their way to Berlin," by Mrs. Restarick.

Judge Stanley next spoke to "Our Allies." It was a fine speech which received round after round of applause. In introducing Judge Stanley, the Bishop stood in the center of the stage, holding an American flag, with W. H. Soper holding the British flag and Reynold McGrew the French flag, on either side of him. The Bishop said: "These three flags represent the three greatest democracies who are fighting to make democracy safe for the world." At this moment Miss Tweed, dressed in the colors of Belgium, and wearing a Liberty Cap, tripped in, exclaiming, "Am not I, too, one of the Allies?" Whereupon three ringing cheers resounded for Belgium, which were followed by the hearty singing of "Canning the Kaiser."

Mr. Wakefield was next called to speak to "Our Boys," a subject in which he has always had the deepest interest, as evidenced by his presidency of the Army and Navy Y. M. C. A. and since the war began by his indefatigable work for the men at the front.

Patriotism was at its highest pitch by the time the speakers had finished, and was further aroused by the singing of another patriotic song, written for the occasion, to the tune of "My Maryland," the first verse being:

What country do I love the best? America,  
America!  
Most fruitful land, most truly blest, America,  
America!  
From shore to shore, from East to West,  
From North to South, from mountain's crest,  
Her people are the happiest, America, America!

The majority of the guests being from Iowa, where fifteen years of Mrs. Restarick's girlhood were spent, this song was also dedicated to the Iowa boys by her and was lustily sung by them.

The supper being concluded and the evening guests having arrived, the excellent program under Mrs. Peck's supervision was begun by Mr. and Mrs. Ideler, who gave two beautiful numbers. Mrs. Mackall delighted all with her well-chosen group of songs, and Miss Claire Oakes proved herself a pianiste of marked ability, being heard for the first time as a concert soloist in Honolulu.

The Dance of the Horribles was horrible enough for Hallowe'en fancies and provoked much merriment, as did Billy Warren's monologue. The program was brought to a finish by the singing of a group of National Songs by Mrs. Rob-

bins B. Anderson—the Russian, the French, the British and the American—the entire assemblage joining in the last.

It was regrettable that more time could not be given to "getting acquainted," but we hope this highly successful evening will be repeated and that in future that feature will be improved upon.

#### NEW ORGAN CASE.

The organ case ordered long ago has arrived and is being put in place. It was made by the firm which built the organ from plans submitted as suggested by the Organ Committee and passed upon by the Vestry and Chapter.

The case is of mahogany, Mr. Wicke and others of long experience in wood work here stating that this wood was not attacked by borers. The mahogany is unstained, which accounts for its light appearance. The pipes are covered with gold leaf, this being the treatment advised by Hilgreen and Lane, the organ builders.

It is satisfactory to know that when one of the greatest authorities in the United States was here, one who has had charge of the decorations in some of the best known public buildings in the Eastern States, he gave his emphatic opinion that the pipes should be covered with gold leaf slightly dulled by a certain process. He said that the organ was not a part of the building, but a piece of furniture, and therefore should be treated as such.

The money for the case has been on hand for some time, being partly the gift of one who has for many years been interested in the matter of the organ, and partly by the Easter Offering of 1916.

This addition to the beauty of the Church building will be appreciated by all our people.

#### WOMAN'S AUXILIARY.

Deaconess Hargreaves sails from San Francisco November 20 and is expected

to spend Monday, November 26, at the Bishop's House. She is en route to the Philippines after a six months' furlough on the mainland. Her work is among the Igorotes at Besao, Sagada, Province of Luzon.

Mrs. H. M. von Holt, our beloved Diocesan President of the Woman's Auxiliary, was a returning passenger on the Matsonia last Wednesday. She has been greatly missed in social and Church circles the past three months, and the Auxiliary will be glad to feel her guiding hand at the helm once more. The Cluett House Committee, of which she was honorable chairman, gives her an especial welcome home, as she has been missed in their conferences on the many matters connected with the extensive alterations and improvements on that building, which are nearing completion.

She is also needed in the Korean work and the tasks undertaken by the Woman's Auxiliary to raise the interest and reduce the principal on the sum owed for Mrs. Perry's cottage. One thousand dollars must be raised as soon as possible, but the interest does not fall due until next year. Mrs. Perry needs articles for her sale of work to be held shortly.

Through the pages of the Chronicle Mrs. Cockcroft desires to thank the kind friends in Honolulu and elsewhere who have contributed fancy articles for the sale of work which takes place at Lahaina annually.

News of Miss Grace Crosby has just been received of her safe arrival at Shanghai after ten pleasant days in Japan, and that she was just leaving and

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eager to get to her work at St. Hilda's School, Wuchang.

### *The Church General Hospital, Wuchang.*

The building of this hospital has been commenced, the contract calling for its completion in twelve months. The wings on the men's side are not included in the contract unless in three months more the necessary money is forthcoming, but the contract price for the whole building, which includes the men's wing, is \$160,000. Of this amount \$108,000 is in hand and \$5000 more is pledged. Will the Island Branches please take note of the fact that we are pledged as a whole to this object? At Convocation it was decided to send *money* instead of *boxes* to the foreign field this year, and Wuchang Hospital and the work in Brazil were the objects agreed upon. Let us be as generous as possible towards this great undertaking in China. It is the first time that the needs of Bishop Roots have been appealed for in this Missionary District, though many of our Honolulu Chinese Christians have sent their boys to Boone University to be educated, thus making us beneficiaries.

### HOW TO RAISE THE APPORTIONMENT.

As one clergyman says, "It is obvious that some sort of organization and management is necessary. The apportionment plan won't work itself. It is only a piece of mechanism and requires living energy behind it." Now we ask who is to supply this "living energy"? We reply, with the Bishop as leader, it devolves upon the clergy. Every clergyman should understand that the apportionment is among his very first duties, to be raised by his parish or mission, by his Sunday School and his Woman's Auxiliary.

The Bishop of Oklahoma says: "I have written one hundred letters each year to the clergy and to certain laymen urging the primary importance of the matter and emphasizing the fact that the apportionment is the minimum on which we can carry on our present work; that it does not at present admit of any increase in our working force and inferentially that if we want to increase our work we must give more than we are asked for ergo! Not an issue of our diocesan paper goes out without something said on the subject."

This not only refers to the apportionment for General Missions for which this Diocese is assessed, but also for Diocesan Missions. Our fiscal year ending December 31 asks for 8/12 of the full

amount by that date, and this also applies to the Woman's Auxiliary in raising its share. The full sum for twelve months would have been \$274, but for eight months it will be \$182.65. We therefore ask each Auxiliary Branch to scan carefully the table printed in this issue, substituting it for the one in the Annual Report issued last July. It will be welcome news to every Branch that less than the full amount is expected, for the burden was heavy on all owing to the long vacation and the few working months to December 31.

### WOMAN'S AUXILIARY APPORTIONMENT, 1916-1917.

St. Andrew's Cathedral.....	\$ 80.00	\$ 53.40
St. Andrew's Cathedral, Hawn.	15.00	10.00
St. Andrew's Cathedral, Jrs...	15.00	10.00
St. Andrew's Cathedral, Hawn.		
Juniors .....	15.00	10.00
St. Andrew's Priory Junior		
Auxiliary .....	15.00	10.00
St. Clement's .....	22.50	15.00
St. Elizabeth's Woman's Aux.	12.00	8.00
St. Elizabeth's Junior Aux...	2.50	1.65
Epiphany Woman's Auxiliary	6.00	4.00
Epiphany Junior Auxiliary...	3.00	2.00
St. Peter's Woman's Aux....	12.50	8.35
St. Peter's Juniors .....	5.00	3.35
Holy Trinity .....	2.50	1.65
Holy Trinity Juniors .....	1.00	.65
St. Mark's, Kapahulu, Junior		
Auxiliary .....	2.50	1.65
Good Shepherd, Wailuku.....	20.00	13.35
Holy Innocents', Lahaina, Wo-		
man's Auxiliary .....	6.00	4.00
Holy Innocents', Lahaina, Jr.		
Auxiliary .....	6.00	4.00
Christ Church, Kona .....	11.50	7.65
St. James', Hilo .....	10.00	6.65
St. Mary's, Honolulu .....	2.50	1.65
St. Augustine's, Kohala .....	6.00	4.00
St. Luke's, Korean .....	2.50	1.65
	\$274.00	\$182.65

While in New York, Mrs. von Holt visited the Church Missions House and in an interview with Miss Emery discussed the proposed services that are to conclude the year of our Pilgrimage of Prayer. It has been arranged that the day for such services in these Islands

shall be Sunday, December 2—the first Sunday in Advent—and it is hoped that there will be a Corporate Communion arranged for each parish branch of the Woman's Auxiliary on that day, the offerings to be for St. Agnes' School, Kyoto. Envelopes will be distributed to all members as far as possible, with the hope that the Honolulu Branch will enter into the general plan which emanates from the Auxiliary Headquarters at the Church Missions House and contained in a leaflet just received as follows:

### FINISH THE SPECIAL FOR SAINT AGNES' SCHOOL, KYOTO!

Our Pilgrimage of Prayer, which has been blessed to us beyond all expectation, ends with the Christian year. At this time every member of the Auxiliary is asked to make her Communion. It is suggested that a corporate Communion shall be celebrated in every parish during the last week of the Pilgrimage of Prayer, Sunday, November 25, or Saint Andrew's Day, November 30, or any other day of the week most convenient to the parish.

When we voted our Pilgrimage of Prayer in St. Louis, we voted at the same gathering the gift of a special for the rebuilding of Saint Agnes' School, Kyoto. The amount pledged was \$50,000.00, but the Committee appointed to undertake the work soon discovered that \$70,000.00 was needed and it is this latter amount which we hope to give. We undertook the special as a year's effort just as we accepted Miss Emery's suggestion of the Pilgrimage as a year's experience. Now the year for both is ending. We have kept the year of prayer and it is completed; we have been giving through the year, but our gift is still incomplete. It is now already \$48,066.61, leaving \$21,000.00 to be given to complete the needed amount.

A suggestion came from one of the diocesan officers of the Fourth Province

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that it would be appropriate if we made our closing week of prayer also the closing week of our gifts for Saint Agnes' School. Of course, we shall act on this suggestion, so let each woman when she joins in the corporate Communion bring an offering, the largest she is able to give, for Saint Agnes'. If every member of the Auxiliary did this the \$70,000.00 could easily be completed at the time our year of prayer is finished.

We may well remember Saint James' pointed remarks, "Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works."



### PERSONALS.

Miss Mary C. Baker, Secretary of the Yokohama Branch of the Y. W. C. A., and her associate, Miss Magee, were guests of Bishop and Mrs. Restarick during the stay of the Persia Paru, Monday, November 5, en route to the Orient. Miss Baker's parents, Doctors Fred and Charlotte Baker of San Diego, will be pleasantly remembered by many who made their acquaintance during their visit to Bishop and Mrs. Restarick in the winter of 1913 and 1914. Their only son Robert is in the Navy and is just now engaged in the hazardous business of conveying transports across the Atlantic.

Dr. Paul Withington, now a first lieutenant on Gen. Leonard Wood's staff at Camp Funston, Kansas, is in charge of officers' classes in physical training and athletics, which at this camp are made obligatory. He expects to remain there until the hospital unit to which he belongs is called to France. Mrs. Withington and son are living at Manhattan, a small town twelve miles from Camp Funston. An unusually cold and early winter has set in, with a dearth of coal and the barracks in an unfinished state without heating apparatus in half of the quarters. Much hardship must be the consequence. When we last heard, corn-cobs were being used as fuel.

Mrs. W. E. Potwine writes that she and her son Edward are now comfortably settled at 965 West 12th Street, Riverside, California, and that her widowed sister, Mrs. Clark, is living with them. Mr. Robert and Miss Ida Potwine, the brother and sister of Canon Potwine, well remembered here, are living on their orange ranch not far from Mrs. Potwine. This will be comforting news to Mrs. Potwine's many friends to

hear that she is with near friends and relatives and not among strangers.

Capt. E. H. Cooke, who endeared himself to a large circle of friends in civilian and army life, and to Church people in particular, has been raised to the rank of Major, but along with this good news comes the news of his retirement for ill-health. He has been on sick leave since last May, and is now ordered by his physicians to leave Fort Snelling, Minn., for the higher and dryer air of Redlands, California, and may be addressed at No. 14 Sonora Avenue for the present. Major Cooke has been twenty years in the service and is still a young man, so it can be readily understood what a blow it must be to him to be retired at such a time as this. It is believed by his friends that his breakdown can be attributed to his hard life on the Mexican border during our troubles there after he left Honolulu. Then going to that rigorous climate of Minnesota in the winter completed his breakdown. The little daughter Eleanor has been weakened by an attack of pneumonia, so it is hoped the climate of Southern California will restore both father and daughter. The sympathy and heartfelt wishes of many warm friends in Honolulu is theirs, and the prayers of the faithful are asked for their final and full recovery.

It will be pleasant news to their many friends that Mr. and Mrs. John E. Baird are expected to arrive on the Maui on November 21. They write that they are eagerly looking forward to their return to our incomparable climate.

Mr. and Mrs. W. P. Fessenden were welcomed back last Wednesday and will spend the winter at Craigsides with their daughter, Mrs. A. G. Smith. It is hoped that our friendly climate will do much for Mr. Fessenden's health, as it did last winter.

Mrs. Adrian Hoffman Joline of New York City was again welcomed to Honolulu last Wednesday, this being her third visit in less than two years. She is accompanied by Mrs. H. S. Pettit, and they are pleasantly settled at the Moana Hotel. They were guests for dinner of the Rev. and Mrs. Kroll on Saturday evening, November 10. Mrs. Joline has been prominently associated with philanthropic work in New York and in Honolulu her sympathetic interests have gone out to the Hawaiian people under the Rev. Leopold Kroll, and has generously aided St. Mark's Mission, Kapahulu, on several occasions.

The many friends of Capt. and Mrs.

Tiffany will be glad to learn of Mrs. Tiffany's recovery after a serious operation at the Queen's Hospital, which will enable her to resume her journey on the Tenyo Maru the end of this month.



### WAILUKU.

*Baptism.* Patricia Anne, daughter of Mr. and Mrs. Eugene Murphy.

The congregation of the Church of the Good Shepherd counted itself fortunate in having the Bishop with it, on visitation, on the day appointed by President Wilson for prayer for victory and peace.

The Bishop offered special prayers and preached the sermon that followed.

A number of prayers were offered, what might be termed a litany, said by the Bishop and responded to by the congregation and the choir. Prayers for the American nation, the allied nations, for the men in the trenches, and for the enemy were said.

The pulpit was draped with the glorious folds of the Stars and Stripes, presented to the Church by the Bishop. In his excellent address, the Bishop touched upon the great social evil. He spoke of the earnest efforts to quicken the spirit of a social brotherhood and common fellowship, and closed with references to our national emblem, the principles for which the flag stood, the red for sacrifice and service, the white for purity and

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singleness of purpose, the blue for religion.

There were confirmations at both the early service of Holy Communion in the morning at 8 o'clock and at the 11 o'clock service, all adults from the Korean Mission, and three at the later service, boys in their teens, members of the Sunday School. The three latter were Royal Vida, Oggie Cummings, and Agga You.



### THE CHURCH BAZAAR A GREAT SUCCESS.

The annual bazaar of the Woman's Guild of the Church of the Good Shepherd, held at the Wailuku Gymnasium, Saturday evening, October 21, was, as usual, an occasion of good fellowship, and financial success, though the receipts, about \$500, were somewhat less than those of the bazaar a year ago, due, in part, probably, to the numerous demands which the war is making on many people in the community. However, the officers and members of the Guild are well pleased with the results, and greatly appreciate the patronage received.

Seldom, if ever, has the Gymnasium looked more attractive than it did that evening, when, in the presence of more than two hundred people, the bazaar was opened with an excellent musical program under the direction of Mrs. J. C. Villiers. Every number on the program was well rendered.

A trio consisting of Messrs. Blair, Chillingworth and Burdick played some fine string music. A Dutch dance by Frances Field, Martha Wilbur and Rosalie Kepoikai was much applauded and encored. A trio of singers, Mrs. Geo. N. Weight, Miss Olive Villiers and Mr. S. Short, charmed their audience, and the piano solo rendered by Miss Villiers was much appreciated. Little Alma Pharos, looking sweet and dainty in her sailor suit, danced a hornpipe wonderfully well and was rewarded with a storm of applause and encore. A vocal solo by Mr. S. Short greatly pleased the audience.

Mrs. M. Linton read with good effect James Whitcomb Riley's "Old Glory," as a prelude to the singing of "The Star Spangled Banner," accompanied by the several instrumentalists.

The various stalls, of which there were five, not including the very attractive punch and lemonade booth, nor the refreshments booth—which, for the greater comfort of guests, was in the gallery—were all decorated in good taste in patriotic colors of red, white and blue.

The officers of the Woman's Guild of the Church of the Good Shepherd are: President, Mrs. J. C. Villiers; First

Vice-President, Mrs. C. D. Lufkin; Second Vice-President, Mrs. Kepoikai; Secretary-Treasurer, Mrs. B. Williams; Basket Committee, Mrs. H. S. Paris and Mrs. H. L. Duncan.



### BISHOP'S VISIT TO MAUI.

The Bishop spent Sunday, October 28th, on Maui; landing at Lahaina Saturday night, he proceeded to Wailuku where he became the guest of Mr. and Mrs. J. Chas. Villiers.

He celebrated the Holy Communion at the early service and prior to this confirmed a class of Koreans. Some who were unable to be there earlier on account of an accident to their automobile, he confirmed later, and also he administered the laying on of hands to three candidates at the 11 o'clock service, when he preached to a good congregation.

Sunday afternoon he proceeded to Lahaina and held service and preached at 7:30 p. m. A large congregation was present.

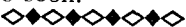
On Monday he had an interview with the county engineer and arranged for a change of plans in the running of the cement pipe through the Church land which is necessary for the drainage of the swamp mauka of our property.

He also called on several families who had children in school and paid a visit to Lahainaluna.



### THE BISHOP AT EPIPHANY.

On November 11th, the Bishop celebrated the Holy Communion and preached at Epiphany Church, Kaimuki, this congregation being without a clergyman. Service is regularly held at this Church at half past ten o'clock by Mr. Maurice J. Kendall. We have been unable up to this date to find a clergyman who can come to take charge of this work, but hope to do so soon.



### SEE CULTURED PAGANISM FOR AMERICAN CHILDREN.

*Millions Without Religious Education Threaten Our Christianity.*

BOSTON, Mass. — Startling statements are made concerning religious education in a report issued by the Massachusetts Federation of Churches, in which churches are urged to further the movement for interdenominational Sunday school work. Asserting that America must ultimately become pagan rather than Christian unless our present methods of religious instruction are fundamentally modified, the report says:

"Religion cannot be taught adequately in the public schools. The ordinary Sunday school has neither a teaching force nor an organization, nor a financial budget, nor adequate time to train our American children in the Christian religion. In one Massachusetts community, it has recently been discovered that the average Protestant child receives during the year twenty-four hours of formal religious instruction. In that same community the Jewish children receive 180 hours and the Roman Catholic children 480 hours. There are 15,000,000 children in this country who receive no formal serious nurture whatsoever. Crime, during the past fifty years, has increased 400 per cent. As a nation, we are in danger of drifting toward a cultural paganism, like that of Rome and Greece in the late days of their history. Something must be done to save America. In order to make our nation Christian we must adopt a program of religious education that takes into account existing conditions.

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schools is indicated in the following statement: 1911, four; 1912, four; 1913, twenty; 1914, fifty; 1915, sixty-six; 1916, ninety-six; 1917, 125. In New England there are at the present moment twenty-four communities in which plans are being formulated for the establishment or the continuation of such schools.

"A striking illustration of what can be accomplished is seen in the schools which are being inaugurated in Greater Boston and through New England."



### BISHOP WALKER'S WILL.

From the will of the late William David Walker, Bishop of Western New York, the following extracts will show the Bishop's mind as his feet were entering the waves of the river through which we all must go. They are worthy to be always treasured in the memory of his faithful clergy and people.

"First: I go forth from this sphere of work with a firm undimmed belief in the One Triune God—Father, Son and Holy Ghost.

"Second: I go forth having confi-

dence unfeigned in the Holy Saviour's love, and sacrifice on the Cross, for all His own, and for me, unworthy,—a sinner,—in the hope of salvation, alone through His precious blood.

"Third: I go forth in the comfort that has come to me by the hallowed ministrations of this Holy Branch of the Catholic Church, linked, through its Order, to the first age, and to its Precious Head, Jesus, my Saviour, by un-failing Ministry and Sacrament and Ordinance which He hath given and blessed through the passing ages.

"Fourth: I go forth from that sacred Fellowship here, with a joy, in the light of that truth, which is revealed in the Heavenly Word, vouchsafed to men, in the Holy Scriptures of the Old and New Testaments.

"I have found an exquisite joy in its Heavenly Comfort and in the performance of the functions of my ministry, life through.

"This joy has been intensified through the generous and gracious coöperation and fellowship of the hosts of my brethren, clergy and laity, who have joined affectionately with me in labor for

our precious Lord and in His Holy Church.

"This testimony I feel constrained to give out of my heart as I bid them farewell here on earth."



### A NEW ADDRESS.

An old and useful publication recently addressed a paper as follows: "Rt. Rev. H. B. Restarick, Honolulu, Canal Zone." It is annoying as well as amusing to receive from time to time communications addressed in a way which shows a lamentable lack of knowledge. It does seem strange in this day, when Honolulu is really an important place for many reasons, that we should be addressed, Honolulu, P. I., and Honolulu, West Indies, etc. Canal Zone, however, is a location for Honolulu which we had not seen before. To illustrate the efficiency of the Post Office, not only do these incorrect addresses reach us, but on one occasion a letter with the wide-flung and indeterminate address, "Bishop Restarick, Pacific Ocean"—only this and nothing more—was delivered at the correct address without delay.

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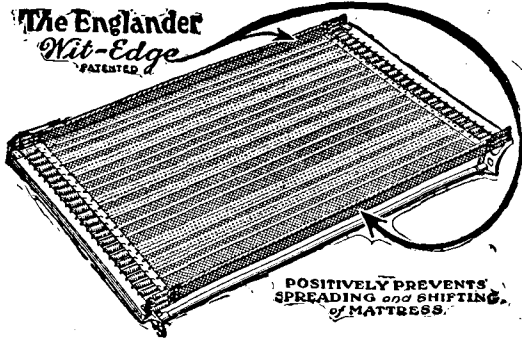
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